131 Lolo retreated westward across Huang-mao Kang to Ta-liang
177 Shan. When Han-Chinese influence declined, the Lolo usually seized the opportunity to rebel. They came out of the mountains to disturb the different areas of the Hsiao-liang Shan so that in the Lei-po, Ma-pien, P'ing-shan, and O-pien area there [2] was no peace.

101 Actually the Lolo regions are not limited to the Ta-liang
131 and Hsiao-liang Shan. In Sikang there are, besides Chao-chüeh, eight counties of the Ning-nan district and the Chiu-lung county of the K'ang-ting district, in which is also distributed a number of Lolo families. According to reports by various experts there is a Lolo population of about 600,000 in the ten counties of Sikang. East of the county seats of Yüeh-sui and Chao-chüeh [3] in the Ta-liang Shan area live comparatively pure Lolo clans, which have their own social system and have never been assimilated by Han-Chinese culture.

[162]

The region from the Chin-sha Chiang southward within Yunnan is also inhabited by the Lolo. Of the population in Yunnan, nine out of ten who live in the plains are Han-Chinese, while those who live scattered in the high hills and mountain valleys are the un-Sinicized groups. In the area south of K'un-ming and Ta-li, the Pai-i, who are closely connected with the Thai-Shan people, are the main ethnic group. From here northward the un-Sinicized tribes are mainly Lolo or those who have close blood relationship with the Lolo, like the Moso and the Lisu. The Lolo have also moved from K'un-ming and Ta-li southward and eventually extended outside of Yunnan to the Indochina and Burma borders, where their traces are still visible. During 1942 the author stayed in Yunnan for eight or nine months and carefully observed the un-Sinicized people in that province. By checking the reports from different experts,

[162] he estimated that the Lolo and related tribes in Yunnan amounted to at least one million.

101 However, the Lolo tribes who inhabit Yunnan are some-
177 what different from those who inhabit Szechwan and Sikang. Because the Lolo in Yunnan intermarry with neighboring nationalities, their physical appearance has changed slightly; culturally, no matter whether it is in material life or in customs and

[142] traditions, they are considerably influenced by the Han-Chinese. There are many Lolo who have become so Sinicized that they identify themselves with Han-Chinese and do not want to be called Lolo.

000 After this general picture of the distribution of the Lolo in Szechwan, Sikang, and Yunnan, we can go further to

1: Lin E-5 (1943) 1947 AE4 Lolo AE4

[71] CHAPTER 7

CLASSES

564 567 The class system is a special feature of Lolo society which is divided into three groups: black Lolo, white Lolo, and Han-Chinese slaves. The very strict distinction between the black and white Lolo precludes any chance of mobility between them although the white Lolo, originally Han-Chinese slaves who have lived among the Lolo for a number of years, have been accepted by the black Lolo as their own kind. The newly captured slaves from the Han-Chinese territory have the lowest social standing and are looked down upon by both the black and white Lolo. However, if the Han-Chinese slaves become completely acculturated to Lolo life after having lived in their midst for generations, they would be allowed to intermarry with the white Lolo and eventually achieve white Lolo status. Therefore the division between the white Lolo and Han-Chinese slaves is only temporary, and social mobility tends to blur the boundary between them.

564 144 The black Lolo, who consider themselves aristocrats, are the ruling class; they are also believed to be the pure Lolo stock. According to the author's investigation, the black Lolo belong to the Mongoloid race with numerous physical traits similar to the Han-Chinese. For example, their stature, [142] their sparse black hair and brown eyes, their facial features and cranium shape, especially their eye fold, all point to a typical Mongoloid stock. Formerly, based on random observations during their travels, Western scholars considered the Lolo to be Caucasian — an apparently erroneous assumption. [141] Instead of being dolichocephalic, the black Lolo have a medium cephalic index. They differ from the Han-Chinese in certain physical aspects, such as dark skin, hooked nose, and big ear lobes. These merely indicate, however, that as primitive groups long isolated from the "central plains" and inhibited from exogamy, they have formed their own community and maintained their original physical traits. In other words, the [174] black Lolo are members of an ethnic group who have invaded and occupied the present Lolo territory, captured and enslaved those in surrounding areas, and maintained to this day their ruling position.

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

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A Nosu and his Daughter

An Earth Eye Widow
Ruler of thousands of acres spilling her water-pipe.

[Plate facing p. 152]

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

[Plate facing p. 176]

291
142

A GROUP OF ABORIGINALS

The one on the right is a noted wrestler.

2: Wiens G-4 (no date) 1954 AF17 South China
Lolo AE4

101 The derivation of the term Lolo is supposed to be as follows. At the close of the Sui Dynasty (581-618 A.D.) the outstanding leaders among the Man were bestowed the name of Kuei-chu. a term designating the chief who headed the shamanistic ceremonies in sacrifices to spirits. Literally it means "Master of the Spirits". The people of the Lo-tien area of southern Kuei-chou (where the Lolo were dominant) (See Photo 11) then called the Kuei-chu of the Lo Clan by the abbreviated term Lo-kuei ("Lo-spirit"). This term became erroneously changed to Lu-lu and subsequently to Lo-lo.[81]

564 It is very clear. said Eickstedt in 1944, that the source
791 and origin of the Lolo lie in the north. Culture, economy
212 and even physical feature types point toward the north.
171 As the Lolo culture moved southward, it became watered down. The core of the northern group in recent years was built around the so-called Independent Lolo lords of Ta-liang Shan in southwestern Ssu-ch'uan. Here a blood-proud caste of nobility, the Black-bones, who fought, rode, herded horses and ruled, oversaw a stratum of underlings, the White-bones, who took care of the daily bread, and a stratum of slaves. The latter were formed from the intermixture of the original inhabitants with numberless former Han-Chinese who had been robbed and kidnapped and had forgot their heritage and now took themselves to be Lolo. Here in the Ta-liang Shan the singular culture of the entire folk has been expressed most strongly. Intermarriage between castes was punished by death. The witch-doctors and rulers even had an entirely separate script, which, besides serving cult purposes primarily, also had practical uses. But this ended at the Yun-nan borders. The farther south one traveled, the more one found that Lolo independence was reduced and the less there was of social stratification. In places in Yun-nan proper, the script, the horse-herding, and the name Black-bone are completely unknown among the Lolo.[82]

142 The types found among the Lolo in different localities show extraordinary differentiation in significant ways, according to Eickstedt. Thus, in Burma the clear, high Mongol racial element from the South China orbit is unmistakable, and this also is to be found in southeast and southern Yun-nan. In Ssu-ch'uan the middle China element is preponderant among the masses, while in the upper stratum of Blackbones, the tall-statured element with features of high relief, that is, the Europoid type, is clearly discern-

2: Wiens G-4 (no date) 1954 AF17 South China
Lolo AE4

able. (Eickstedt here referred inexplicably several times to the light-skin pigment as characteristic of the Black-bone Lolo, who are usually described by the Chinese as dark-skinned.) Racially, he said, the Black-bone Lolo are no more related to the southern agricultural Lolo than to the White-bone. From this it would seem probable that the so-called Lolo of Yun-nan in reality are peoples subjugated by the Black-bone Lolo who, after becoming Lolo in culture and forgetting their former cultures, were forced by the pressure of their own multiplication to migrate in search of land. The Black-bone Lolos in the meantime stayed behind in their Ta-liang stronghold.

In any case the Han-Chinese have known of the Lolo in their present habitat for over 2500 years. Ssu-ma Ch'ien mentions them during the Later Chou period and pointed out ethnographical characteristics, among them the custom of wearing the hair in a forward-pointing horn, a practice still in effect. Legend, the sphere of economy, culture, and language, said Eickstedt, point unquestionably to the northern part of the East Tibetan mountain land as their early home, the region presently occupied by the Hsi-Fan. Like the Miao, they, too, were subjected to the population pressures from the northwest desert lands, where droughts and wars led to the migration of splinter groups from the high steppes of Eastern Tibetia southward along the steppe-land corridor. This western high steppe corridor afforded them a special economic adaptation not open to the rice and wheat farmers. This economic relationship provided for lines of least resistance leading to similar geographical landscapes in the south tied in with the high mountains and meadows of southwest China. In Ssu-ch'uan as Eickstedt pointed out, the lines of tribal migration crossed each other, and there was the development of stratified lines of movement.[83]

Just when the Lolo entered the present stronghold area is unknown, but probably in the early Chou or pre-Chou period. Ling Shun-sheng believed they migrated from Yun-nan into Kuei-chou during the Ch'in and Han periods where they found the aboriginal Ch'i-lao, a T'ai group, already in occupation of the land.[84] The great chief of the Lolo in Kuei-chou during the time of the Three Kingdoms was of the An Clan. When the Marquis Wu (Chu-ko Liang) conquered South China for the Ssu-ch'uan Han Dynasty, this Lolo chief was Lo Chi-huo with his seat of rule at Chien-ning in northeast Yun-nan. His tribe was

[101 cont.]

La 101 131 The "Lao" belong to the "Thai" tribes that have given their name to the present province of Laos. They are represented in Tonkin by only a few families, in the sectors of Hoang-su-phi and La of Dongvan. Rather large groupings of "Lao" are established in the [648] Chinese canton of Tu-long, opposite Man-mei. Often persecuted by the "Thai" they have drawn close to the "Meo," whose manner of life they share.

The "Pen-ti-lolo" (1)

1. See note under "Lao" above.
[page 110]

Lo 101 The "Pen-ti-lolo," whose name signifies "Lolo aborigines," belong by their dialect and most of their customs to the "Thai" group, despite the denomination of "Lolo" which is given them. They are likewise known by the name of "La-qua." The "Thai" call them "Mong"; they call themselves by the name of "Ca-beo."

Lo 161 [102] From 150 to 200 representatives of them are found in the sectors of Yen Minh and of Pho Bang, where they appear to have been settled from a very remote period, previous to the arrival of the "Meo." They are decadent and in the process of being absorbed by the Lo 142 "Meo." The typical man is tall, slim, vigorous in appearance. The women are stylish; their skin is whiter than that of the women of the Lo 291 neighboring tribes. They wear garments often decorated with embroidery and appliquéd with material of various colors.

Lo 301 584 (Photo 465, Plate 30, shows a young "Pou-piao-lolo" girl (left) and a young "Pen-ti-lolo" woman (right). On the latter is seen the jewelry characteristic of this tribe, consisting of a long necklace of white beads wound round a great many times and covering almost the entire breast. This is the traditional engagement present.)

The "Pou-piao-lolo"

Lo 101 131 The "Pou-piao-lolo" are settled to the number of about twenty families in the same sectors as the "Pen-ti-lolo" and near them, who

[175 cont.]

They call themselves by the names of "Heu-lolo" ("Black
101 Lolo") or "Peu-lolo" ("White Lolo") and in a more general way by the name of "Dji" (or "Gni"), which is that of the large tribe from which they originated. The Annamese sometimes call them "Man-Khoanh" (which is, "Man with the stripes") because of the numerous
[291] horizontal, multicolored bands from forming the sleeves of the women's jackets.

Among the many varieties of natives who are met with in Upper
● 142 Tonkin, the "Lolo" is the one whose type most nearly approaches our western type and they often are compared to the Bohemian type. Their appearance and their way of carrying their heads are noble and unconstrained. The eyebrows are horizontal; their color swarthy or copper. The women are slender and graceful, their bearing very elegant (1).

142
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1. "The 'Lolo' women, amiable and stylish, are much sturdier than the Chinese women. They have not yielded to the fashion of foot-binding and work in the fields, alongside the men, always cheerful and ready to rest from labor by singing and dancing. They are considered the most beautiful women of the province, and frequently Chinese choose their legitimate wives from among these natives, some of whom, yes, many of whom, seem absolutely like Europeans, except for their clothing. Also they wear, here and there multicolored aprons which recalls those of the Slovak women of Hungary." E. Reclus, op. cit., p. 456.

142 La "Lolotte" is famous for the lightness of her coloring, the fineness of her profile, and the beauty of her eyes.

The "Lolo" type makes an impression at the first contact, espe-
142 cially because he presents so striking a contrast to the neighboring
582 types. This general characteristic remains constant, as the "Lolo"

[175 cont.]

142 582 [177] marry only with persons of the same tribe. A fact, however, which does not prevent them, as we have indicated above, from adopting the customs and even the costumes of the other groups, but without going as far as a "misalliance."

181 While the "Lolo" of China have retained the character of warriors and plunderers, the "Lolo" of Tonkin are of a peaceful and rather indolent disposition, which frequently places them in a position of inferiority in relation to their more energetic and active neighbors.

273 276 [176] They often use alcohol, tobacco, and especially opium to excess.

197 The "Lolo" of Upper Tonkin use Burmo-Tibetan idioms, whose vocabularies vary noticeably from one tribe to another.

193 The elements of the sentence follow one another in the following order: subject, adjective, direct complement, verb, indirect complement, preposition.

Example: My good father sells (his) house to (a) man.
(of) me the father good house sells man to.

198 212 They use the "kouan-hoa" and sometimes the "Thai" as languages of commerce; they use Chinese characters for their writing.

They have no special form of writing and are not acquainted with the writing used by the "Lolo" of Yunnan.

153 Moreover, they are rather intelligent and capable of receiving a certain degree of culture.

291 [177] The men are progressively adopting the costume of the "Thai"; however, they preserve a suit of the distinctive tribal costume in which to be dressed after their death, so that their ancestors may be able to recognize them. The "Lolo" costume consists:

1. Of a short jacket, opened widely in front of the chest and not reaching below the belt.

2. Of a wide pantaloon, bearing at the lower part of the legs an embroidered band done with red-and-yellow thread and representing squares and triangles separated by broken lines.

3. Of a turban of very dark-blue material, whose extremities bear embroidery similar to that on the pantaloon.

[302] No part of the head is shaved. The hair is wound in a chignon behind the head and bound in the turban.

[185 cont.]

773 The "Man" called "Yem-pa."
[101] The "Meo" called "Méo-pa."

[186] When the mother was making the first garment for her children, she commenced with the ancestors of the "Thai" and of the "Man," to whom she gave very good measure. Next, the piece of material being more than half used up, she cut shorter the garment for the ancestor of the "Méo." After this so little material remained that the ancestor of the "Xa-pho" could have only the little jacket still worn by the "Lolo."

[187] The "Ho-nhi"

101 This "Lolo" tribe is represented in Tonkin, between Phongtho
131 and Trinhthuong, only by a few hamlets containing a total of from
161 200 to 300 individuals. Important groupings of "Ho-nhi" are settled in southern Ynnnan, particularly in the region of Pou-eurl. They still are called by the names of "Ouo-ni" or "Wo-ni."

[167] They come from western Yunnan.

142 They have the general appearance of the "Méo," but they
147 have skin noticeably darker than the latter. They have very sturdy
181 constitutions, but are of a gentle and apprehensive disposition which impels them to isolation.

197 They speak a "Lolo" dialect rather different from that of the
198 other tribes of the group. They use the "kouan-hoa" as their com-
212 mercial language. They have a very limited number of literate persons.

291 The costume of the men resembles that of the "Méo" of the region, but the blue color of the costume is a very dark shade.

[177] The women likewise wear clothing of a very dark-blue material, which includes the following:

1. A jacket reaching down to the knees. This jacket is slit on the left side from the bottom up to the belt. The front is lifted up and fastened to the belt on the right side.

2. A breast covering of triangular shape. The point of the triangle is at the top, held about the neck by a cord. The lower

155: Abadie--245 G-5 (no date) 1924 AMI Indochine Lolo AEH

342 361 [764]

335. "F'ou-la" Village.

337. "F'ou-la" Unmarried Women.

342 201 301

514. "F'ou-la" Married Women.

348. The Rock of the Tombs ("Lolo").

158: Diguet--143 G-3 (ca 1895) 1908 AM1 Indochina
Lolo NE4

CHAPTER VIII

THE LOLO AND XA ETHNIC GROUPS

Section 1

Origin of the Lolo--Their Way of Life

101
175 The Lolo form an ethnic group which, according to Father Vial, originated in the regions located between Burma and Tibet. They have inhabited Yunnan and Szechwan for long centuries. Chinese Annals describe them as being divided into two kingdoms in the sixth century B. C. The first, called the Kingdom of Tien, was made up of tribes of White Lolo and occupied western Yunnan. The other, that of the Tsouan or Black Lolo, was situated in eastern Yunnan. The Kingdom of Nam Chieu, which was founded later in the eighth century of our era, and whose hordes invaded the valley of the Red River in 860, was composed of Thai and Lolo peoples.

Finally Truong Vinh Ky reports in his Annamese history an invasion of Tonkin made in the sixteenth century of our era by a wild tribe which he calls Hac La La and which came from Yunnan. Now the name La or Lala refers to the Lolo, and the word hac in the Sino-Annamese language means "black." Then it is a question of the Black Lolo. This invasion, moreover, which was victoriously repelled by General Le Minh, must have left a few families in the high region who did not return across the frontier.

Aside from these incursions, the immigration of the Lolo into Tonkin must go back very long ago, for certain of their tribes believe they are aborigines. One of them, the Penti Lolo, bears a name which has that meaning. The various varieties inhabiting Tonkin of whom we shall give a sketch /146/ are: The White Lolo, the Black Lolo, the La Qua or Penti Lolo, the Phu La, and the La ti. They account for one percent of the population of the high region.

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156 The Lolo type is most handsome of any in the entire area. The men are of a wiry, vigorous constitution, and the women are graceful, rather pretty, and have more slender figures than most of the other mountain women. If one compares them with the Meo, near whom they usually live, one notices that the Lolo are more stalwart but more indolent, more intelligent and capable of a much higher

142 culture, but less cunning in business matters and less energetic in the
156 defense of their interests.

276 The Lolo smoke opium a great deal and this passion is highly prejudicial to their physical and intellectual development. Neither men nor women chew betel.

262 In their mode of living a truly characteristic custom should be
562 noted, that the women are vegetarians after they have attained puberty. They may not eat the tiniest piece of the meat of pig, fowl, or dog and must not even prepare their food with grease. For this reason their cooking is done in special saucepans.

342 The dwelling is constructed either directly on the earth as
361 among the Meo, or on piles as among the Tho. It is usually surrounded by fruit trees which give a picturesque appearance to the hamlets.

177 The Lolo, who in Tonkin are always somewhat overwhelmed in the midst of the Meo settlements, are easily influenced by their neighbors. They live in the same way, grow the same crops, and feed themselves in a similar fashion. The Meo, more greedy for gain and more energetic, are dispossessing them little by little from the better sections of ground, and there is every reason to believe that their conditions of existence will become more and more miserable.

197 Except the La Qua, all the Lolo varieties speak analogous dialects with characteristic syntax. They are the only ones who imitate the inversion of the Latin phrase by placing the object after the verb. All of these groups, detached for many long years from the large groups in Yunnan, have forgotten Lolo writing. Furthermore, they have not learned Chinese characters.

000 /There appear between pages 146 and 147 of the text the following two photographs: "Two White Lolo women"; "Two Black Lolo women."--translator/

/147/ Section 2

Costumes Peculiar to Each Variety

291 Each variety of the ethnic group is distinguished by a special
101 costume.

The first is that of the White Lolo, an expression which is translated as Peu Lolo in Chinese, Mia Khao in Tho, and Mung za